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of thought and feeling and even of verbal expression pervading the Epistle to the Colossians and that to the 'Ephesians,' and also to show that the latter is really the Epistle to Laodicea." But what he has actually written is a popular commentary on Colossians. The relation of Colossians to Ephesians is not treated more fully than it would be in any good commentary, nor has the author any fresh light to throw on the question. The most characteristic feature is his full acceptance of Marcion's testimony in regard to Ephesians. He agrees that this epistle was addressed directly to the Laodiceans, and apparently to them only. Great weight has been given to Professor Harris' article in the *Expository Times* of June, 1907, on "Marcion and the Canon." The difficulties of this position are passed by unnoticed.

If Mr. Rutherford's book is to be judged as a scholarly discussion of these problems, his treatment is pitifully meager. And certainly no scholar today can be excused for ignoring the work done in other lands besides his own. If, however, these introductory chapters be regarded as a restatement in untechnical language of the conclusions reached by prominent English New Testament students, a more favorable verdict can be given. But such an intention on the author's part seems to be excluded by the considerable critical apparatus which follows. Old Testament quotations, hapaxlegomena, Greek words common to both epistles, each receive a page. The whole Greek text of Colossians is given with the parallel passages of Ephesians. The English translation of Colossians is printed twice, once with the parallel passages of Ephesians and then by itself. Again the reader is led to expect a thorough, critical comparison of the two epistles. But he will look for it in vain. Instead, the last third of the book is given to popular notes on the English text of Colossians. These notes follow Bishop Lightfoot's excellent commentary very closely. The principal effort seems to have been to remove the more technical features and to simplify.

In this book, Mr. Rutherford has raised expectations which are nowhere realized, and spoiled a fair, popular commentary by the insertion of much unnecessary critical material.

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The Sayings of Jesus: The Second Source of St. Matthew and St. Luke. By ADOLF HARNACK. Translated by J. R. WILKINSON. New York: Putnam; London: Williams & Norgate, 1908. Pp. xvi+316. \$1.50.

Modern gospel criticism generally recognizes the validity of the two-document hypothesis, which regards Mark and a non-extant collection of

Jesus' sayings as the principal literary sources of our First and Third Gospels. Within recent years several attempts have been made to extract this lost source from our Matthew and Luke. Wernle, Wellhausen, Harnack, and B. Weiss have made valuable contributions to the problem, but Harnack's work, which is one of the latest of these efforts, is the only one which has been translated into English. He conducts his investigation with his characteristic thoroughness in matters of detail, and by a minute examination of the non-Markan material he obtains data by which he believes he is able to determine the essential characteristics of this missing document (called Q). It is found to have been essentially a collection of discourses with comparatively little biographical narrative, whose order is preserved more faithfully in Matthew than in Luke. It began with an account of John's preaching and closed without referring to Jesus' Passion. It is the oldest element in the gospel narrative and was originally composed in Aramaic, probably by the apostle Matthew. It and Mark were the main written independently of each other, and where they agree one may confidently claim historical certainty.

No one interested in the synoptic problem should fail to read Harnack's book with care.

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